among the Tahltan. These will be seen at a glance by referring to the sketches. Both are single string fastenings; both were common and both are said to be old. Of these two common styles, that represented by A seems to be most common; one informant claimed it to be an older style than B. Some men use an additional piece of thong or a wrapping around the part of the shoe string which goes over the top. This is to thicken it and to prevent cutting into the toe. 292 284

Snowshoe spurs or crupers /sic, grippers?/ were in use. These consisted of tips of goat's horns attached to snowshoes to prevent slipping on very hard or heavily crusted snow and icy ground. Two were attached to each shoe on each side of the frame near the front cross bar where they were lashed in place. The butt end of most of them was notched on one side to better fit the frame. They are still used. (See National Museum specimens Nos 38A and 38B). According to Emmons similar spurs are also used by the Chilkat and Nishka etc. (See Emmons p. 61). 292 [171]

A winter walking stick or snowshoe staff was in use, chiefly by hunters in deep snow. It was made of sapling spruce and had near the lower end a circular snowshoe-like frame filled with a netting of babiche. Most of them were of the same type as used by the Carrier (See Morice, Fig. 144). It seems others differed only in the method of netting. (Also see description by Emmons, p. 61). These sticks are now seldom used. 293 ● [171]

Most informants claim that no methods were in vogue for preventing the slipping of moccasins on icy ground. All agree that no cross pieces of leather for this purpose were sewed to soles of moccasins as was common among the Interior Salish. However a few people used a somewhat different method which I have noticed on at least two pairs of old moccasins thrown away at Tahltan hunting camps. Instead of strips of leather sewed on, a thong is passed in and out through awl holes or small slits made in the sole of the moccasin across the heel and the ball of the foot. The end of the thong is doubled back and threaded through the loops or parts of the thong on the outside of the sole. This forms cross pieces on the sole of the moccasin-resembling twisted cords. 292

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

forward crosspiece, came up from below and bent across the 25–7 strand from above (27), bent across the forward crosspiece from above (3), then twisted three times around the 3–14 strand between the forward crosspiece and the 25–7 strand, and twisted around the 25–7 strand enroute to the left hand frame, where the line knotted at station 25 with a single overhand knot that included one part of the 25–7 strand.

Two types of harness, both made from smoked-skin line, secured the snowshoe to the moccasin-covered foot. One of these is said to have been introduced into the area from Fort Liard and is currently referred to as the "Nelson type" (Fig. 4, CENTER RIGHT). The other was in use among the Liard River and "Tlingit" (probably Taku) people (Fig. 4, LOWER RIGHT).

To avoid slipping on steep inclines four bone pins were sometimes inserted into holes provided at the bottom of each snowshoe. The pins projected about an inch from the wood. The snowshoe staff further aided walking in hilly country. It consisted of a stick about four feet long with a hoop that was laced with babiche line. The hoop was located a short distance from the lower end of the staff and consisted of a short length of willow bent and lashed in the form of a circle. The filling served to keep the hoop affixed to the staff. A man prepared wood for this implement while women customarily added the filling. No distinctive staff for the snowshoe staff could be learned, informants designating it merely as "walking stick." Morice, however, has translated the Carrier name for this implement as referring to the "circular attachment which prevents it [the staff] from sinking too much in the snow."[48] Men wore snow glasses when traveling across snow made bright by the spring sun. These implements consisted of strips of tanned skin or birch bark provided with eye slits. The area around the slits was blackened with charcoal to further reduce glare.

Land travel in summer or winter generally involved men walking in advance of the women, who remained in charge of children and household goods. This pattern left men free to intercept or follow game, reduced disturbance that might drive away game, and also enabled men to prepare sufficient wood for a comfortable camp before the women arrived. Sometimes women and children did not reach a camp until midnight. In autumn, enroute to the ground-hog trapping grounds in the mountains, a number of families moved together, the men scouting for moose and the women walking in old and well-defined trails. People crossed streams on rafts as well as on log bridges constructed by felling either one, two, or three thin trees or by shifting an already fallen tree into position to serve as a span. In traveling to a game kill, as well as in other types of cross country movement, Indians sometimes indicated their route by blazes. One type of blaze consisted of a willow or other branch broken in the specified direction. In an "open place" the route might be indicated by hanging moss in trees, while up in the barren mountain tundra, which composed a sizable part of the Kaska territory, successive rock piles served as guides. River valleys were commonly referred to in giving

[48] Morice, *Carrier Language* (1932), 62. Lantis describes a similar "snowshoe stick" in use among the Nunivak Eskimo. (Lantis, *Social Culture of the Nunivak Eskimo* [1946], 167.) While informants among the Attawapiskat Cree Indians of James Bay denied the use of snowshoe pegs or the snowshoe staff the counterpart of the latter may have existed in "crutches" with a webbed lower end. These allowed lame persons to support themselves on snow. Honigmann, *Attawapiskat field notes* (1947–48).

3/1 [Erratum. Probably meant "name" – Analyst]

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
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517 the smooth snow of a frozen lake. Games, feasts, and potlatches involved larger scale social interaction.

534 The tambourine drum furnished the standard musical instrument. The best toned drumheads came from the raw skin of a young moose, caribou skin being inferior because it split too easily. The rawhide was spanned across one side of a circular wooden rim, babiche lines running from the edges of the skin to tie underneath the cover. These converging lines also made a useful handle to hold the instrument. The size of drums varied but a potlatch instrument sometimes attained three feet in diameter. To tighten the drumhead a player carefully heated it over a fire. Although the Upper Liard Indians [524] made rattles for children, such instruments were not regarded as musical instruments. Whistles, carved from willow, also constituted toys.[30]

533 Repetitious, wordless chants that expressed feeling and amused or entertained listeners shared a place with true songs containing words. The repertory included potlatch songs, gambling songs for stick games, love songs to serenade a sweetheart, mourning songs, and magical war chants. A shaman sang his own song while curing, and so did a man working with a maul.

535 The Upper Liard Indians did not dance in a circle. Rather people ranged themselves in a row and, with the arms partly raised but not directly participating in the movement, 293 rocked the body up and down while keeping time with the feet.[31] Potlatch dancers painted their faces grotesquely and costumed themselves in sheep and wolf skins, half-finished coats, absurd headgear, and sheep horns—all provoking considerable amusement for the spectators. Wolf's-head masks might be worn by members of that society.

526 The people liked to engage in contests of strength and skill, including throwing, arrow shooting, wrestling, and racing. Adults and children played with balls made from a mass of skin sewn into a tanned-skin container. Target shooting with a bow demanded a small stick thrust in the ground as a target. In one winter sport boys threw sticks in the snow trying to make them skip like flat stones thrown across the surface of water. Young men frequently competed to see who by using his hands alone could break the hind-quarter bone of a beaver. Occasionally a girl also joined the competition. The secret of breaking a beaver bone, according to an informant, lay in twisting it with great force [524] rather than trying to break it in half. Riddles are said to have been told for amusement but none could be obtained.[32] Wrestling enjoyed wide popularity among young men but was specifically prohibited between two brothers-in-law. Young boys ran foot races on the snow of a frozen lake. Canoe races could not be recalled but an informant believed

[30] A Kaska informant knew the Tlingit to possess plank drums and to use rattles in dancing. According to Drucker, the Tlingit (including the Chilkat) used single-head tambourine, suspended wooden, and plank drums. Drucker, *Culture Element Distributions: XXVI, Northwest Coast* (1950), 191–198.

[31] Among the Tlingit "while dancing, the participants stand close together and scarcely move out of their tracks. . . . The dancing really consists of rhythmic movements of the hands, arms, head and entire body above the waist. . . . Time is measured by the beat of the drum. . . ." Men and women danced, painting the face with red or black pigments and also using masks. Jones, *Study of the Tlingits of Alaska* (1914), 164.

[32] "It is interesting to note the presence of riddles among the Takhtan, a feature that has not often been reported for North American Indian tribes." Teit, *The Tahltan (Athabaskan) Word* (1912), 484.